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AHAB's EVIL:
173rd

Ex Lib: A Gilmillen

FUNERAL
DISCOURSE
ON
A Late Occasion.

I Kings xvi. 30.

And Ahab the Son of Omri did Evil in the Sight of the Lord above all that were before him.

L O N D O N:

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AHAB's EVIL.

1 Kings xvi. 30.

and Ahab the Son of Omri did Evil in the Sight of the Lord above all that were before him.

In this Chapter you have an Historical Account of the wicked Reigns of Five of the Kings of *Israel*. It begins with the Reign of *Baasha*, who reign'd over *Israel* 24 Years, whose Idolatry, Treachery, and Murder, was not only reprov'd by the Prophet, but threaten'd with the Destruction of him and his whole Posterity; who yet notwithstanding this, and those seasonable Warnings in the History of God's Judgments upon *Jereboam* his Predecessor, remain'd still obdurate and hard, a certain Presage of Ruin not to be warn'd by the Overthrow of others. *Jereboam's* Destruction should have been *Baasha's* Caution; for the like

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Sins bring the like Punishments, and people dares he commit the very same again and bi again, for which God did not fail to ful Gove his Threatning.

Verse 8, 9. The second that succeeded was *Elah*, the Son of *Baasha*, who, when he was drunkish with Wine, was drown'd in Blood, and with him perish'd all the House of *Baasha*. **Verse 42.** according to the Word of the Lord. *Thus* *Zimri* destroy all the House of *Baasha*, according to the Word of the Lord which he spok against *Baasha*, by *Jehu* the Prophet.

From Ver. 11 to 17. The third King was this *Zimri*, who murder'd his Master, who, tho' an Instrument in God's Hand to destroy the House of *Baasha*, yet Righteous Heaven suffer'd him not long to reign; for God in one Week's time having worn this Rod to the Stump, as good for nothing, he casts it into the

Verse 18. to the Fire, and burns it. And it came to pass when *Zimri* saw that the City was taken, that he went into the Palace of the King's House, and burnt the King's House over him with Fire, and died.

Fourthly, Upon this *Omri*, succeeds, who reign'd over *Israel* 12 Years: He reign'd 4 Years in a State of War with *Tibni*, and 8 Years in Quietnes, without any Corrival: But this wicked King did worse than any of his Predecessors, for he not only worshipp'd Calves, but Devils too; and by his wicked Example, not only encourag'd the

From
Verse 21.

to 28.

Pec

A H A B'S E V I L.

5

nd people to fall in with Devil-Worship, but
n also binds them to it by a damnable Law,
o ful Government which was never like to
osper long. Shall the Throne of Iniquity Psa. xciv.
b, thine Fellowship with thee, which frameth 20.
drumischief by a Law? But

The fifth and last of these Kings in this Verse 29,
aaſhapter we find was Ahab. And now sure-to the
usd one would have thought that Ahab End.
ccord could have taken Warning from the Ven-
spolitance of God upon those wicked Kings
at reign'd before him; but instead thereof
what goes beyond them all; for tho' Omri
strue Father was bad, yet his Son *Ahab* was
oul such worse, a *none-such Sinner*; the King-
fertom was never in such a degenerate State
one now, nor was there ever such a wicked
o thing upon the Throne as *Ahab*. *And Ahab*
t in *the Son of Omri did Evil in the Sight of the
e word above all that were before him.* In
s ta which Words you have,

the
ouse First, the Subject, and that described by
s Pedegree [*and Ahab the Son of Omri*]
wh wicked *Omri*, wicked *Ahab*, like Father,
d 4 like Son.

al:
ny
or- Secondly, What is predicated, or said of
im, and that in three Particulars.

his
the 1. That he did Evil [*And Ahab the Son
of Omri did Evil.*]

2. That

2. That he was openly bold and sumptuous; [*He did Evil in the Sight of Lord;*] he was a Transgressor of the Rate, his Sins were very grievous in Sight of God.

3. That he was grown to an unparalleled Height of Wickedness [*above all that were before him*] a none-such Sinner; for there was none like him, which did sell himself to work Wickedness in the Sight of the Lord.

From whence then I observe ~~to~~,
Doctrine.

Doct. That God's Eye is upon, and takes
special Notice of all the Actions of Kings
Queens, whether good or evil. The
obscure and hidden Things are obvious
the Eye of God; And Ahab did Evil in
Sight of the Lord, &c.

And here it will not be amiss to enquire, into those Evils which *Ahab* was guilty in the Sight of God.

1 Evil. First, *Ahab* did Evil in marrying the *Zidonian Jezebel*, who was an *Idolatress*, a *Murderess*, a *Witch*, a *Whore*. This *did* find in the Front of all his Evils, and the very Cause of all the rest. *And it came to pass as if it had been a light thing for him to walk in the Sins of Jereboam, the Son of Nebat.*

A H A B ' S E V I L .

7

nd
ot of Nebat ; that he took to Wife Jezebel,
the Daughter of Ethbaal, King of the Zi-
inians, &c. a fatal Day to Ahab. And
this was Solomon's Fault (tho' expressly for-
bidden) to marry Wives of the Nations ^{1 Kings xi.}
arallcerning which the Lord had said unto the ^{2.}
at wldren of Israel, ye shall not go in to them,
r thther shall they come in to you, &c.

him
of Secondly, He did Evil in falling away to ² Evil.
platry ; a horrid and most dreadful Evil,
and of all Vices, the most offensive to
God, the most dangerous and damnable to
Man. The Practice of it is Abomination,
and the Persons committing it are made
abominable and accursed, Deut. vii. 26. It
is a Work of the Flesh, Gal. v. 20. The
service of the Devil, Deut. xxxii. 17. Yea,
it draws Men by the Judgment of God in
monstrous and unnatural Sins, Rom. i.
4, 26. See the sad Consequence of mar-
rying that cursed Woman ; for then he
went and served Baal, and worshipp'd
him, *And he reared up an Altar for Baal,* ^{Verse 32,}
then the House of Baal, ^{33.} *which he had built in*
Samaria, and made a Grove ; and Ahab
did more to provoke the Lord God of Israel
to Anger, than all the Kings of Israel that
were before him. And all this was by the
Perswasion of that wicked Jezebel, whom ^{1 Kings}
Jezebel his Wife stirred up, and he did very ^{xxi. 25, 26.}
abominably in following Idols, &c. Thus
Solo-

^{1 Kings,}
xi. 4.

^{Gen. iii.}
^{17.}

Solomon growing careless, would man
with idolatrous Wives; and how was he
last overcome and taken with their Super
stition? *And it came to pass, when Solomon*
was old, that his Wives turn'd his Heart awa
after other Gods, &c. This was the Ru
of all, and the very first thing that ruined
the World, was by hearkening to the
Voice of a Woman; for thus was Adam
that innocent Man, undone by a Woman
which (faith one) tho' given for a Com
forter, yet not for a Counsellor, much less
for a Controuler: Therefore God, in his
first Sentence, expresseth this as the Cause
because thou hast obey'd the Voice of thy
Wife. And thus was Ahab ruin'd by
matching with that Hell-Cat, or Zidonian
Witch, who drew him into the House of
her Gods, to fall in with her Idol-worship.
a Story sufficient to have warn'd many of our
Princes in England, had they not been infi
tuated.

^{1 Kings}
^{xvii. 4,}
^{13.}
^{1 Kings}
^{xix. 10,}
^{14.}

Thirdly, Ahab's Evil was in killing the
Prophets, and digging down the Altars of
the Lord, or suffering it to be done by Jeze
bel, and her Creatures. No doubt but in
those High-flying Times, the People of God
were look'd upon as a Parcel of Fanatics,
and therefore down with their Altars,
knock out their Brains; hang 'em Low
Church-Dogs. The Mob, no doubt, were
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ter this manner set on by Baal's Priests, under the Protection of Jezebel ; and thus were both Ministers and Altars destroy'd, contrary to Law, Religion, and Reason.

Fourthly, He was guilty of Covetous- 4th Evil. ness, a Sin that is always hard and greedy ; covetous Man can soon become a Butcher, for any thing that's cruel : He that is given to this wicked Covetousness, cares not what falls another, so he may have his Lucre ; he wisheth Death to whatever stands between him and his Gain ; Covetousness always draws after it a long Tail of Craft and Cruelty ; it is the Root of Discontent, Theft, *Josb. vii. 21.* Treason, *Matt. xxvi. 5.* Adultery, Fraud, Idolatry, *Col. iii. 5.* and Murder ; and in this was *Ahab* guilty in coveting *Naboth's Vineyard*. You must know, that *Naboth* had a Vineyard nigh to one of *Ahab's* Palaces, and so was oft in *Ahab's* Eye, which (saith one) the Devil made a Burning-Glass, to set his Heart on Fire to covet it. *Ahab* looked and lusted, as *Achan* had done before him. *And Ahab* ^{1 Kings, xxii. 2.} spake unto *Naboth*, saying, give me thy Vineyard, that I may have it for a Garden of Herbs, because it is near unto my House, &c. *Ahab* long'd for a Sallet of Herbs out of *Naboth's* Vineyard, tho' a dear one it prov'd at last ; yea, and so vehement was *Ahab's* Desire after this Vineyard, that he was not able to bear *Naboth's* Denial : He

would neither eat nor drink, nor see anyt an
one; he lay'd him down upon his Bed amna
and turn'd away his Face and, woulde g
eat no Bread. Because his covetous Hu
mour was not gratify'd, he must neede In
lie down and die in a Pet. Now as Ahab
thus lay, Jezebel she comes to comfortern'd
him, and said unto him, why is thy Spirit sooth i
sad, that thou eatest no Bread, chear up, eat sons
and let thy Heart be merry, and I will th
give thee the Vineyard of Naboth.

1 Kings,
xxi. 4.

5th Evil.

Fifthly, Naboth must die for it, and this not
was another Evil; and the whole Intrigue
and Execution of this you will find as folde
loweth. Jezebel, that painted Hag, in or
der to make good her Promise, consults the
King's Secretary, and accordingly Letters
were writ in Ahab's Name, and seal'd with
his Broad Seal, and sent to the Magistrates
of Jezreel. The Contents thereof were,
that a Fast should be by them proclaim'd,
and Naboth set on high, and then two
Knights of the Post must come in, and
charge him with Blasphemy against God
and the King, for which they should stone
him to Death. And she wrote in the Let
ters, saying, proclaim a Fast, and set Na
both on high among the People, and set two
Men, Sons of Belial before him, to bear
Witness against him, saying, thou didst blas
pheme God and the King, and then carry him
out

1 Kings,
xxix. 10.

e and stone him, that he may die. What
Blessed Dissimulation was this, to act
woulde greatest Villany under the fairest
s Honour of Piety ? Dissembled Sanctity is dou-
needle Iniquity ; for the most part, horrid
Ahab those Projects that Woman are con-
informed with ; but right or wrong, poor Na- 2 Kings,
rit sooth is carried out and stoned ; yea, and his ix. 26.
, earsons with him, that no Heir might be left
wife of the Vineyard, and there was the Broad
Seal for all this. Now, whether the Queen
had stoln the King's Seal or no, it matters
not, it was sufficient to the Magistrates of
Ieruzel that they had their Commission un-
der the King's Seal ; a fair Copy for bloody
Princes to write after, who love themselves
to be accounted innocent ! And thus were
above 200000 of poor Innocents murder'd
in Ireland in the Year 1640 by Authority
from under the Broad Seal. Well, Naboth
is dead and gone, and Ahab has gotten the
Possession of his Vineyard ; but the Triumph Job.xx. 5.
of the wicked is but short, and the Joy of
the Hypocrite but for a Moment ; for no
sooner was Ahab gotten into his new Gar-
den, but Elijah comes with his Commission
from God to Ahab, and what saith he, Be- 1 Kings,
cause thou hast sold thy self to work Evil in xxi. 20,
the Sight of the Lord, behold I will bring 24, 22, 23,
Evil upon thee, and will take away 24, 25, 26.
thy Posterity, and will cut off from Ahab
him that pisseth against the Wall, and him
that

AHAB'S EVIL.

that is shut up and left in Israel; and I will make thine House like the House of Jeroboam, the Son of Nebat, and like the House of Baasha the Son of Elijah, for the Provocation wherewith thou hast provoked me to Anger, and made Israel to sin. — And Jezebel also spake the Lord, saying, *The Dogs shall eat Jezebel by the Wall of Jezreel.* — *Him that dieth of Ahab in the City, the Dogs shall eat, and him that dieth in the Field, shall the Fowls of the Air eat.* — But there is none like unto Ahab which did sell himself to work Wickedness in the Sight of the Lord, whom Jezebel his Wife stirred up. God here threatneth Blood for Blood, not only upon himself, but his whole Posterity.

Object. Objection. But perhaps you'll say, the Prophet charges *Ahab* with the Murder of *Naboth*, when he did it not, for it was his Queen who had stolen his Seal that was the Occasion of that Blood. — To which I answer.

Answe. Answer. If he were innocent, why then did he not proclaim them Rebels, and punish those who were the chief Actors in that bloody Tragedy; or why did he so readily take Possession of *Naboth's* Vineyard? However, the Heart-searching God, before whom all things are naked and open, charges him with the being privy to that foul and bloody Fact, who tho' other-

I will see a Man extreamly wicked, yet had he
boast that Assurance to deny that Evil of
house which he was guilty in the Sight of the
vocord.

And Sixthly and lastly, *Ahab* did Evil in ma- VI. Evil.
, theng a Peace with *Benhadad*; the Story is
Jezreel, *Benhadad* the King of *Syria*, gathers
n the vast Army, consisting of 32 Kings, &c.
it d and with them came up and besieged Sa-
e *Samaria*, the Metropolis of the Kingdom,^{1 Kings}
xx. 1.
hab with a Design to make a Conquest of it;
dne whereupon, *Ahab* calls the Senate or Par-
zebe lament of the Kingdom together, and ac-
tne uaints them with the unreasonable De-
, bu nands of *Benhadad*. Then the King of Is-^{Ver. 7.}
rael called the Elders of the Land, and said,
the park I pray you, and see how this Man seek-
er o th Mischief, for he sent unto me for my
s hi Vives, and for my Children, and for my Sil-
was ver, and for my Gold, and I denied him not:^{Ver. 8.}
ich Upon which the whole Assembly advised
hen him to a Denial, and rather stand it out
pu to the Issue of a bloody War. This did
s in so enrage *Benhadad*, that he swears by all
ne his Gods to turn *Samaria* into a Heap of
od Dust, and that his Souldiers should carry
o it away by Handfulls; and accordingly he
to prepares his Army, and makes ready for
er the Storm of *Samaria*; but *Ahab* with his
fe 232 Captains, and his 7000 Soldiers, mar-
ches forth to meet 'em, and upon his first
Stroke,

Ver. 20.

Stroke, slew as many of the *Syrians* as to
 themselves were in Number, *and they* lost
every one his Man, which put the *Syri*
 in such a Consternation, that they fled agre
 way in dreadful Confusion; but King *Ahab* or'd
 pursuing them, slew them with a great of
 Slaughter; a Glorious Campaign.

1 Kings
xx. 27

The Year after, *Benhadad* rallies agaⁿ Ho
 and with a numerous Army, he encamp^{ed} wha
 ed near *Aphek*, and *Israel* pitched their
 Tents just before them like Two like ^{an}
 Flocks of Kids; but the *Syrians* filled the ab ^{the}
 Country: in this Posture they continu^{ed} as th
 for Seven Days, but upon the Seven ce
 Day they joyn'd Battle, in which *Isra* olv'
 smote them Hip and Thigh with an
 great Slaughter, insomuch, that the t le
 fell that Day before *Israel*, an Hundred oin
 Thousand *Syrians*; the rest fled to *Aphe* L
 where the very Wall of that City (und ^{hi}
 which they were got to shelter) turn'd od
 ver by an Earthquake, and destroy^{ed} w
 Twenty and Seven Thousand more; an or
 now how great was *Ahab* like to be go
 by his Victories, obtain'd over the Sp ^{or}
Syrians once and again? Now that prou^d h
 and haughty Prince *Benhadad*, was brought or
 to his Knees, humbled in Sackcloth, T
 ready halter'd to *Ahab's* Hand; never ha^d is
 Prince a better Opportunity to have put an to
 End to future Controversies than *Ahab*, an
 yet this besotted King, in the very Care

ians victory, makes a foolish Peace, by which
they lost the Glory of all his former Victo-

Syria. The Peace is made, and Articles
fled agreed on; Ramoth-Gilead was to be ^{1 Kings}
g Aor'd without any Equivalent that I ^{xxii. 4.}
granted; but this Article was not ob-

lig'd, and what better could be expect-
against However, a Piece he would have, and ^{1 Kings}
what he got by it; for his new Friend ^{xvii. 31.}

thought with him for his Life not long af-

ter, and he might thank himself for that:

Ahab was now grown absolute, and per-
tinaciously thought it his Prerogative to make

Peace or War, and therefore this he was

If I solv'd upon, and a dear Peace it prov'd to
ithin; for, Thus saith the Lord, because thou ^{1 Kings}
the let go out of thy Hand, a Man whom I ^{xx. 42.}

nd appointed to utter Destruction, therefore

Ahab Life shall go for his Life, and thy People
und his People. And this was soon made

n'd good; for not long after his Glorious Peace,

troy was suddenly cut off; according to the

word of the Lord. Well, Ahab's dead, and

o be good Riddance of him, his Life was not

the S worth a Prayer, nor his Death a Tear;

or he did Evil in the Sight of the Lord,

ough ove all that were before him.

Thus have I shewn you in Six Particu-

ars, wherein Ahab did Evil in the Sight

the Lord, it remains therefore that

is be improv'd. And

First,

Use, i.

First, If this be so, let that be then ~~Good~~
or Evil in our Sight, which is so in ~~God's~~
Sight.

If *Ahab* did Evil in the Sight of ~~the Lord~~, let none say he did that which was right; for that is calling Evil, good, and Darkness Light; but Wo unto such! ~~that call Evil Good, and Good Evil; that put Darkness for Light, Light for Darkness; that put Bitter for Sweet, and Sweet for Bitter.~~ It hath been a Custom among us for many Years (a ~~Custom~~ from I know not whence) upon M~~ention~~ of deceased Princes, to use the Expression of *Blessed Memory*, I shall therefore reflect back upon the Lives of some of Kings, that we may see how many them have deserv'd the Memory of Blessing. And first, for

King James the I. he came to the ~~throne~~ Crown of Great Britain, in the Year 1603 whose Father we find it difficult to give you any Account of. What I have read of him, was this, that ' *Mary Queen of Scotland* (being a lusty young Widow) marries the Lord *Darly*, at which time she had for a Reserve in great Favour an *Italian* Fidler, and *Bothwell* a Scot Lord: After Marriage the Queen proved with Child, the King her Husband, that was Lord *Darly* (enrag'd by some Information)

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ation) comes into the Room where the Queen his Wife was at Supper, and very big, drags the *Italian* Fidler into another Room and murders him, the Queen was shortly after deliver'd of a Son, which was our King *James*; the Solemnity being ended, she and *Bothwel* murder'd the King her Husband, the Queen marries *Bothwel*, and all in a Moment of Time; but they were both fain to fly, the Queen into *England*, where she lost her Head; *Bothwel* into *Denmark*, and there he dies in Prison; and as for his supposed Father, he was strangled in his Bed by the Consent of his Mother, and hung out into a Garden.

However, he was *our King, let who will his Father or Mother*, and altho' this was naturally fearful (which kept him from Blood and Slaughter) yet was his Government *Tyrannical and Arbitrary*, and great Hater of Parliaments. Story tells us, that he was a *great Blasphemer*, and would *swear faster than speak*. Remarkable as the Blasphemous Expression of his to Mr *George Keere*, one of his Gentlemen Shers (in the Hearing of Monsieur *de Biloire* then Resident in *England* for the French Protestant Princes) how that *the Bible had sent more Men to Hell than any other Book ever did*; by which Means the

aforesaid Protestant Divine, Monsieur *Boisloire* turn'd Roman Catholick, after he had 50 Years profess'd the Protestant Religion.

At another Time at *Theobolds*, when the godly Divines (then call'd *Puritan*) had presented their Petition to King *Jame* for the Change of Church Government, he then kneeling on the Ground, and lifting up his Hands towards Heaven, desired God to curse him and all his Beams, if he did not do it. I shall make mention but of one more, which is that dreadful Curse uttered by him in his Charge to his Judges, upon the Examination of the Murder of Sir *Thomas Overtury*, as followeth;

My Lords, I charge you as you will answer it at that great and terrible Day of Judgment, that you examine it strictly without Favour, Affection, or Partiality; and if you shall spare any guilty of that Crime, God's Curse light upon you and your Posterity; and if I shall spare any that are found Guilty, God's Curse light on me and my Posterity for ever. Accordingly, Seven Persons were by the Judges condemn'd to die for that Murder; Four of the least account were executed, and notwithstanding the Curse, the Three great Ones the King pardons, and to *Somerset* himself, he was most profusely liberal all his Days. Now how far this Curse was entail'd, the Reader

ay judge by the Sequel: However, this abso-
lute Prince, after he had rid and gaul'd the
Necks of his People for about 22 Years, was
by the help of a Plaster and Powder from
the Duke of Buckingham, as it was thought,
aid into a deep Sleep: Things thus consi-
der'd, it must be said that James as well as
Ahab, did Evil in the Sight of the Lord.

After him, in the Year 1625, succeeded
his Son *Charles* the I. that most stubborn
Prince: History gives us a large Account
of his Reign and Government, which faith,
His Parliaments he dissolv'd for their rea-
sonable Motions, and rather than he would
be beholden to them, he pawns his Crown-
Jewels in the *Low-Countries*, which with
the Revenues of the Crown, was soon con-
sum'd by the *Prodigality of the Court*; and
being resolv'd for an Arbitrary Govern-
ment, he consults a new Ministry.

Sir *James Lay*, newly made Earl of
Marlborough, *Weston*, Lord Treasurer, and
Cottington (all new Men of very small
Beginnings) fit Persons to be employ'd in
his Arbitrary Designs, which was to *raise*
Money without the Consent of Parliaments:
The Farmers of the Customs he compels
to answer his Demands; the City of *Salis-
bury* is prest with a Loan of 1000 Pounds,
the City of *Bristol* with 3000, which by
some Aldermen of the City was deny'd,

for which they were laid by the Heels ~~the time~~,
the King had the Money. Several of E
St. Clement Danes, the Savoy, the Dutch ~~the~~ eny
and other Parts within the Liberties ~~of~~ Felto
Westminster, for refusing to subscribe th ~~about~~
Loan, were imprest to serve in the King ~~in sta~~
Ships; many of great Rank were committ
ted to Prison, and the meaner sort were
listed for Soldiers. Sir P. Hayman, for re
fusing the Loan, was sent into the King ~~re~~
Service; yet all this serv'd not to *defray hi*
Court Expences, and therefore another
Parliament was thought fit to be summoned,
in the Year 1626, which was no sooner
done, but the House of Commons
charge the Duke of Buckingham with the
Death of King James his Father; but the
King, as it was thought, being too sensi
ble of that Matter, to make all sure,
first sends to Prison Sir Dudly Diggs, and
Sir John Elliot, the chief Managers there
of, whose Proofs and Examinations were
all ready, and then in a great Rage dis
solves the Parliament, saying, with a stern
Comportment as he was dressing himself,
That it should be the last time that ever he
would put them on. See the natural Obsti
nacy of this most unhappy Prince, who
in Affront and Despight of the Justice of
the Parliament, would not suffer so much
as his own Father's Death to be call'd to
an Account; yet did the Lord in his own
time

bring to Judgment that crying Sin
of Blood, for that Justice that the King
en'y'd, God sent by the Hand of John
Selton, who stab'd this Duke at Ports-
mouth with a Ten-penny Knife, that he
instantly gave up the Ghost, with these
Words, *God's Wounds I am slain.*

And so absolute was this Prince, that he
publish'd a Proclamation prohibiting the
people *so much as to talk of another Parlia-
ment*, the which was punctually observ'd
for 10 Years together, insomuch that all
wise Men then conjectur'd, that the Li-
berties of the Kingdom were buried toge-
ther in the Interments of all Parliaments,
which time the King raises Money with-
out the Leave of his Subjects, and against
the known Laws of the Kingdom, with
that Rigour, as if an Act had passed for
the same Purpose; the Merchants were
pressed; and great Impositions were laid
on Thread; vast Sums of Money were
is'd upon the Law of Knight-hood, with
objects of all Kinds; many Ridiculous,
any Scandalous, and all very Grievous,
d yet such was his Indigency, that he
borrowed of all the principal Gentlemen
wherever he came: But tho' he borrow'd,
t he paid it not again. Delinquents
ere protected and encourag'd; and tho'
Manwaring's Books were suppressed
Proclamation, and himself disabled by
Sentence,

A H A B ' S E V I L.

Sentence, yet was he pardon'd, and prefered to a good Living *. Archbishop ~~Al-~~
* We have
had the
same game
play'd over
again. ~~bot~~ was sequestred from his Office, for re-
 fusing to licence Dr. Sibthorp's Sermon
 and his Soldiers committed great Outrage
 without the least Redress.

And now was the State of the Protestant Religion reduc'd to the next Step of Conformity of *Rome*; for *Masses and Mass Priests* were not only permitted in the Faculties of the Court, but throughout the Kingdom; not only in a tacite Connivance, but in an open Way of Toleration. 'Twas also this pious and blessed Martyr, that publish'd a Declaration for prophaning the Lord's Day by *Sports and Pastimes*. You may then judge what a Protestant he was not only by this, but his Cabinet Letters at *Naseby*; his Heartiness to the Protestant of *Rochel*, and that bloody Massacre in *Ireland*, in the Year 1640. in which above 200000 Souls were cut off: Why should he be so pitiful and solicitous to have those *Irish Rebels* spar'd, if he were not conscious that no Man were more guilty than himself?

The King having thus far waded in the Depth of his Arbitrary Strains, squeez'd his Subjects as long as there was any thing to come, is at length by his own Extremity, and the Importunities of the People prevail'd upon, after Ten or Twelve Years

call another Parliament, and this his last
Parliament, was summon'd from York,
Nov. 3d 1640. and sat down at Westminster;
but the King perceiving them to fly high at
his chief Ministers, and Work-Masters of his
former Arbitrary Projects, for high Misde-
meanours (to cross the Parliament) defends
and protects them, and with all, takes an
Occasion against Five of the Members of
the House, Mr. Pym, Mr. Hambden,
Mr. Hollis, Mr. Stroud, and Sir Arthur
Haslerige; these he sends his Warrant for,
but upon secret Notice they got out of the
House: The next Day being the 4th, of
January, the King comes after a hostile
Manner, and enters the House, attended
with his Guards and 300 arm'd Cavaliers,
most of them of desperate and forlorn Fortunes,
to the great Surprize of the Parlia-
ment; but finding himself disappointed in
his Expectations, after some severe Threats,
departs, and within a few Days leaves his
Court and Parliament; and notwithstanding
the many Intreaties for his Return, he
continued his Residence at York, where he
set up his Standard against his Parliament,
arraying the poor People against them-
selves, to the Slaughter of many Hundreds
of Thousands of poor innocent Souls, meer-
ly to satisfy the Lust and Pleasure of a wil-
ful stubborn King, a strange Passion in this
Prince,

A HAB'S EVIL.

+Let Traytors look to it; the like Sins deserve the like Punishments.

Prince, when no Power will content him but that of Absolutenes, to be Master over the Lives and Fortunes of his Subjects but this at last prov'd his own Overthrow For after Eight Years Wars with his Parliament, in the Year 1648, he was taken arraign'd, condemn'd and beheaded at his own Door, the same Place where the first Blood was spilt by his own Servants the Cavaliers; and those Two Tools, the Earl of Strafford, and the Archbishop of Canterbury, were both doom'd to the Block, as being Traytors to their Country. † I have only this to say, If I may believe History, that this King was a Man more belov'd honour'd and obey'd, than any of our Kings before him, and yet a Prince that raised and wasted more Treasures, wilfully spilt more innocent Blood, divested more the Lands and Habitations of his Subjects, ruin'd more Families, and more embroil'd this gallant Nation, than any since the coming in of the *Norman Race*, and yet *he liv'd a Saint, and dy'd a Martyr* and (if you please) of *Blessed Memory*.

The next to this was *Charles II.* or the Royal C — y, who began his Reign in the Year 1648. And now comes in the Devil and all his Works; for here's a Man given over to *Luxury and Uncleanness*, as many living Witnesses can testify. With this

Prince

him Prince enter'd *a Food of Debauchery, Atheism*, and all manner of Prophaneness ; the Land was overflown in all Parts, with Quarrelling, Fighting, Swearing, Curseing, Drunkenness, and Whoredom ; the Roads, the Streets, and Houses ringing with *Dammes*, and strange new invented Blasphemies ; obscene Discourses every where abounding, which could not otherwise be expected, when we had so great a Person for our Pattern ; for like Prince, like People, *regis ad exemplum*, &c. People dress themselves by the Looking-Glass of their Prince.

New were their Plots of all kinds, by which many a brave Man was cut off, and bloody Designs against *Holland*, tho' all the while in League with them ; all Places, Civil, Military, and Ecclesiastical, were fill'd up with Men of prophanee Lives, He was *an Hypocrite, a Covenant-breaker, and a bloody Persecutor.* Historians say, that upon the Restoration of this King, certain Dissenting Ministers were sent over to *Holland*, among which was the Reverend Mr. *Case*, who coming to the King's Lodging, and desiring to be admitted into his Presence, were led into a Chamber next his Closet, and told withal, that the King was *busy at his Devotions*, and that they must stay until he had done ; and being thus left alone, and hearing a Sound of groaning Piety, Mr. *Case* steps to the Clo-

set-Door, where he hears the King pray thus, *Lord since thou art pleas'd to restore me to the Throne of my Ancestors, grant me a Heart constant in the Exercise and Protection of thy true Protestant Religion.* Never may I seek the Oppression of those, who out of Tenderness of Conscience, are not free to conform to outward and indifferent Ceremonies; with a great deal more to the same Purpose; at which Mr. Case was exceedingly transported, and with Eyes and Hands lifted up, tells the rest of his Brethren, *That they had gotten an Angel of a King.* All this was done in Hypocrify, as appear'd by his Carriage afterwards, for notwithstanding that Covenant that he made with them, he turn'd out 2000 Godly Ministers out of their Churches on the Day commonly call'd *Black Bartholomew;* after which, what severe and cruel Laws were there executed against them, breaking open their Doors, rifling their Houses, seizing their Estates, casting them into filthy Prisons, where, by close Confinement, Multitudes of them perish'd; many were convicted without Hearing, or Jury, and some were put to Death for their Conscience-sake; the Meeting-Houses were shut up, while the Bawdy-houses were open.

Yea, and Dissenting Ministers were prohibited from dwelling within *Ten Miles of any City, Town-Corporate, or Borough,* or any

any Place where they had preach'd since
the Act of Oblivion ; nor were they suf-
fer'd to teach School by themselves, or any
others. ¶ Yea, Women were forbid the
same, until they had taken the Test. Thus
this King continu'd to persecute many of
the People of God, whilst himself made ticks
Provision for the Flesh, to fulfil it in the
Lust thereof ; but how he died, * is best.
known to God, and those who were about him,
of whom it must be said that he did <sup>thought he
was poi-</sup> Evil in the Sight of the Lord, above all
^{son'd.} that were before him.

The next that succeeded, was K. James II. who began his Reign in the Year 1684. And this King, tho' not altogether so lascivious as the former, yet was *he a very Bigot to the Church of Rome*; ' for no sooner (as ' a late Author faith) did he come to the ' Throne, but *Mass-Houses* were set up, ' and in all haste Protestants must be con- ' verted to his Faith, and therefore Week- ' ly Sermons were appointed for that Pur- ' pose, in which Discourses with a bare ' Face they assert, *That our English Bibles* ' were stuff'd with Lies; their Popish Ca- ' techisms were put into many Hands, to ' make Proselytes; Father Peters made ' Privy-Counsellor, to confront the Bishops ' of Canterbury and London; Magdalen ' College in Oxon was fill'd with Romish ' Priests; Crowds of Irish Papists call'd in
D 2

up

upon us, with a Standing Army, headed
 with Popish Officers, to the great Terror
 of the City ; the Priests and Jesuits ap-
 pear publickly in their Religious Ha-
 bits, under Promise of Protection ; the
 Test in all haste must be taken off ; Oats,
 Dangerfield, and Johnson, most barba-
 rously used, and Hundreds sacrific'd in
 the West ; Protestants were put from all
 Employment, both Civil and Military ;
 * illegal Prosecutions, exorbitant Bails,
 and many more Oppressions, to the great
 Damage of the Subjects ; yea, the Bi-
 shops were sent to the Tower, and the
 Birth of the Pretender was most neatly
 contriv'd. These Things, saith my Au-
 thor) manifested a Celestial Blindnes
 and Madnes, even to the Loss of his
 Three Kingdoms, maugre *all his Lives*
 and Fortune-Men, the which agrees well
 with that Observation of the Heathens,
 quem perdere vult Jupiter prius dementat,
 whom God intends to destroy, he first
 infatuates. Thus was the Church and
 State over-run by *Popery and Arbitrary*
 Power, and brought to the very Point of
 Destruction ; the Sacred Fences of our
 Laws, the very Constitution of our Le-
 gislature were quite broken thro', the
 which consider'd, every true Protestant
 must say, *that he did Evil in the Sight of*
the Lord.

* How
 much do
 our Anti-
 Schismatics re-
 semble the
 Papists
 who turn
 out their
 Brethren
 the Differ-
 ters?

And

And now comes in the Brave K. *William*, Prince of *Blessed Memory indeed*, who began his Reign in the Year 1688. who deliver'd us from Popery, French Slavery, and Arbitrary Government. Our Rights and Liberties were by him declar'd and vindicated, our Parliaments were free, and

Ruled according to the Laws and Constitution of the Kingdom. He was hearty in his Wars against France and Spain, tho' betray'd in most of his Measures; He was faithful in the Observation of that sacred League and Covenant between him and his people; and the Tolleration Act he inviolably maintain'd, according to his Royal Promise; He was a Common Father to all his People, without making Distinction, Parties, or Schismatics of any, and we were equally alike protected under his Royal Wing, by which he maintain'd the Love of all his Subjects; He was Religious, but not Superstitious; His Life was abstemious, doing that which was Right in the Sight of the Lord. Reformation of Manners prosper'd well in his Days, tho' the Lord knows since we are over-run with a Flood of Immorality and Impiety; Places Civil, Military, and Ecclesiastical, were then supply'd with Men of sober Lives; but now how is the Gold become dim, how is the most fine Gold changed? He was a good Soldier, and fought our Battles; He was a Politician, and

Lam. iv. 6.

and the wisest of all that had sat upon the British Throne; He was a Christian and a true Protestant, but the Crown and the Glory of all his Actions was, That he settled the Succession of the Crown in the Illustrious House of Hanover (that inestimable Blessing which we now enjoy) for which Generations to come shall call him BLESSED, and his Memory will be so to the End of Time.

But A H A B did Evil in the Sight of the Lord. And now perhaps some may wonder, that I take no Notice of Queen Mary and Queen Anne.

Thus much I shall say, if it may please you, that Queen Mary was a good Woman, good Wife, a good Queen, wears an immortal Crown, and is really of Blessed Memory. But as for Queen Anne, I only say, that she dy'd the first Day of August, that very Day that the Schism-Bill took place, and was buried on that Day commonly called Black Bartholomew, the very Day on which her Uncle turn'd 2000 godly Ministers out of their Livings. And there's an End of the Race of the Stuarts, I say an End of the Stuarts.

And now tho' we have heard of the End of this Family, yet perhaps many of us are Stran-

it upon dangers to the Beginning thereof, of
which therefore for your Information, take
a short Account out of History, the
which is as followeth.

Banchoo a Nobleman of Scotland, had
a fair Lady to his Daughter, whom
Mackbeth the King, desires to have the
Use of; Banchoo refuses, and Mackbeth
murders him, and takes the Lady by
Force. Fleance the Son of Banchoo
fearing the Tyrant's Cruelty, flys into
Wales to Griffin ap Lherwellin; the Prince
of Wales; Lherwellin, entertains him with
all hospitable Civility: Fleance, to re-
quite his Courtesie, gets Lherwellin's
Daughter with Child: Lherwellin mur-
ders Fleance, and Lherwellin's Daughter
is afterwards deliver'd of a Son nam'd
Walter; this Son proves a Gallant Man,
and falling out with a noble Person in
Wales, that call'd him Bastard, Walter
slew him, and for his Safeguard fled into
Scotland, where in Continuance of Time
he gain'd so much Reputation and Fa-
vour, that he became Steward of the
whole Revenue of that Kingdom, of
which Office, he and his Posterity re-
tain'd the Sirname, and from thence all
the Kings and Nobles in that Nation of
that Name had their Original.

Of

A H A B ' S E V I L .

Of this Family, both the *Scotch* and *English* Histories give us a very formidable Account, that most of the last of this Name and Family of the *Stewarts* came to their Ends by violent Deaths: King *James* the First, for his Tyranny, was cut off by the Nobility; the Second was slain at *Roxborough*, the Third at *Bonoxbore*, the Fourth at *Plouden-field*, the next Three in needless Quarrels with their Subjects only *James* the Fifth, had the good hap to die of a natural Death; but as to his only Daughter, Queen *Mary*, Mother to King *James* the Sixth of *Scotland*, and First of *England*, it is manifestly known, that she caused *Henry Lord Darly*, her second Husband, to be cruelly murder'd, only to make way for her third Marriage with Earl *Bothwell* her Paramour, for which she was after call'd to an Account, and by the Votes of the Lords and Commons in Parliament She was adjudg'd to die; whereupon she fled into *England*, where contriving sundry Plots with the Papists and Duke of *Norfolk*, against Queen *Elizabeth*, she was at last brought to the Block, and lost her Head. For her Son, King *James* the first of *England*, the Duke of *Buckingham* was charged with His Death, by the Commons of *England*; and King *Charles* the First, lost his Head at his own Gates; and the Death of King *Charles* the Second, hath been

en by some disputed, and I am ready to
nk that he had no fair play; and as for
ng James the Second, he *abdicated the*
gdom, and so died not among us; but
acious Queen Mary and Queen Anne,
h of them came to their Ends by natu-
Deaths, which concludes the unhappy
ce and Family of the Stewarts.

But perhaps some may say, is there no-
ng worth Notice in the late Reign, since
u seem to pass it by with Silence. ——
which I answer,

We have had a *Glorious Peace* to make
nce great, and Great Britain little, and
at then? Knaves are advanc'd, Delin-
ents prefer'd, Leagues are broke, the
ies trick'd, the Kingdom begger'd, both
urch and State divided, Debauchery en-
urag'd, and pure Religion made a Schis-
tik, the Laws perverted, the Tollera-
n violated, the Succession disputed, and
lefeasible Hereditary Right asserted in
avour of the Pretender; Trade's lost,
moverians discourag'd, the bravest Gene-
in the World is degraded, the poor Ca-
onians deserted, and all out of Order,
e whole Head was sick, and the whole ^{Isa. i. 5.}
art faint, and so faint that we had the ^{2 Cor. i.}
ntence of Death in our selves, but in God ^{9, 10.}
ich raiseth the Dead, who deliver'd us
E from

AHAB'S EVIL.

*from so great a Death, and doth deliver: i
whom we trust that he will deliver us.*

Use 2.

*Secondly, Then how should Princes b
concern'd about that Character they a
like to have, when they shall lie down i
the Dust? We see the Holy Ghost ha
affixed the Characters of Kings deceased
whether good or bad; *the Names of King
are never buried with them;* for it is the
when cover'd with the Dust, that the
have their truest Character; it's dangerou
to give a true Character of living Prince
whether good or bad; if good (faith one
it carries with it, the Appearance of ful
som Flattery, and Princes by how muc
the more they deserve, so much the le
they (generally) desire to be applauded
and if bad, who dares to speak it ou
while Princes are arm'd with Power to d
us so much Good or Hurt, according a
they are either pleas'd or displeas'd; an
by how much the worse they are, by
much the less they can bear to be told on
But when once Death hath brought them
upon the *common Level* with the rest
Mankind, every one will venture to sa
what was true, tho' not fit sooner to b
said. If Princes will sin with *Ahab*, wh
better can be expected than *Ahab's Ch
racter, that they did Evil in the Sight
the Lord;* who while they liv'd, were n
desire*

desired, and when dead, are not lamented; this therefore should be well weighed and consider'd, since a good Name is valuable, not only before but after Death, its going that which is right in the Sight of the Lord, which makes their Names as a sweet Savour, and better than precious Ecccl. vii. 1. Ointment. Such who carry a good Conscience with them, leave a good Name behind 'em. *The Righteous shall be had in Psal. cxii. everlasting Remembrance, and the Memory* Prov. vii. 6. *of the Just shall be blessed;* tho' 'tis immediately added, *but the Memory of the Wicked shall rot,* and this we may assuredly expect will be verify'd and made good in the Case of the greatest Prince, as well as the meanest Peasant.

Thirdly, Then blessed is that People, use, 3.
 hat hath such a Prince of whom it shall be
 aid, he did that which was right in the
 light of the Lord; and this by God's won-
 derful Providence, is, and will be, no
 doubt, the happy Case and Condition of
 Great Britain, since our Illustrious George,
 after our long Struggle and incessant Pray-
 ers, is become our most rightful and gra-
 tious Sovereign. We have now a great,
 wise, a religious Prince, *For the King* Psal. xxi. 7.
trusteth in the Lord, and through the Mer-
cy of the most High he shall not be moved:
 Well may the Hanoverians mourn at the

A H A B ' S E V I L .

Loss of so great a Prince; but let Britain joy in their Salvation, a Legacy indeed by the brave King William of immortal Fame; however by Sacheverell accrues'd; and I doubt not but his wise Administration shall give full Satisfaction to every true Protestant, that he doth that which is right in the Sight of the Lord. *The King shall have joy in thy Strength, O Lord, and in thy Goodness how greatly shall he rejoice. — Thou hast given him his Heart's Desire, and hast not withholden the Request of his Lips. Selah. — For thou preventest him with thy Blessings of Goodness: Thou settest a Crown of pure Gold on his Head; and since God hath wrought out his Salvation, let us always endeavour to maintain it that it may be ever said of our King, that he did that which was right in the Sight of the Lord.* And that,

^{2 Sam.}
^{xxiv. 1.}

First, By doing our selves, that which is right in the Sight of the Lord; for the Sins of a People do sometimes provoke God to leave their King, that he may do Evil in the Sight of the Lord, as David was left to number Israel, for the Sins of the People; And again the Anger of the Lord was kindled against Israel, and he moved David against them, to say, go number Israel and Judah. Thus David, tho' otherwise a good Man, was left to fall for the Faults

Brita
aults of his People, God was so far an-
eed b
erry with *Israel*, as to desert and leave Da-
Fame
id to himself; so that he yielded to that
and
tyrical Suggestion, that he might bring
n sha
readful Destruction on the People.

Prote
ight i
Object. But elsewhere the Scripture saith
that Satan tempted David, And Satan ^{1 Chron.}
in th
ood up against Israel, and provoked David ^{xxi. 1.}
— number Israel. Thus both God and the
Devil are said to tempt David, how shall
Lip we reconcile this?

Answ. This seeming Contradiction is
God was solv'd, Satan provok'd David to it,
us also it tended to a Sin against God, and God
may being provok'd, not only permitted it, but
also mov'd him to it, as it tended to the
unishment of the People; so that David's
Numbering the People was both a Sin and
Punishment.

Secondly, We must help our King by our
earty and sincere Prayers for him, both
in publick and private; this is the Apostle's
Exhortation, I exhort therefore, that first ^{1 Tim. ii.}
of all Supplications, Prayers, Intercessions, ^{1, 2, 3.}
and giving of Thanks, be made for all Men,
or Kings, and for all that are in Authori-
ty, that we may lead a quiet and peaceable
life, in all Godliness and Honesty: For this
is good and acceptable, in the Sight of God
our Saviour. Pray, that God would keep
our

our King from all Sin, and from all Evil Counsel; and that his Throne may be established in Righteousness; pray that he may execute Justice upon those Capital Sinners.

Psal. xxii. 4. who had almost ruin'd both Church and State; for they intended Evil against him, they imagined a mischievous Devise, which they are not able to perform. We have already pray'd him into the Throne, let us not cease praying for him, that he may rule over us *in the Fear of the Lord*, and that his Life may be prolong'd, and his Years to many Generations; that he may abide before God for ever; that Mercy and Truth may preserve him, until he shall change *this mortal Crown for an immortal one in Glory*, and leave this Character behind him, that he did that which was right in the Sight of the Lord.